Seeking Forgiveness

Shaykh Al-Islam Taqiuddin Ahmad 'Abdul-Halim

IBN TAYMIYYAH



الإستغفار

Seeking Forgiveness





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الاستغفار

Seeking Forgiveness

by

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"And none can forgive sins but Allâh"

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Contents

بسم الله الرحمن الرحيم

In the Name of Allah, Most Gracious, Most Merciful.

O My Lord, Most Generous! Grant ease and support (in this work).

Shaykh Al-Islam, may Allah have mercy on him, said:

Praise be to Allah, we praise Him, seek His Help and ask His Forgiveness. We seek refuge with Allah against the evils of our souls and the evils of our deeds.

Whomever Allah guides, there is no one to lead him astray, and whomever He misleads, there is no one who can guide him.

I testify that there is none worthy of being worshipped except Allah, Who has no partner, and I testify that Muhammad is His Servant and His Messenger. May the peace and blessings of Allah be upon him and his family.

Publishers Note

All praise is due to Allah, and may He grant peace and blessings upon His Last Messenger Muhammad ﷺ.

This is a translation of one of the smaller publications from the works of Shaykh Al-Islam Taqiuddin Ahmad bin 'Abdul-Halim Ibn Taymiyyah. It has been published in Arabic with the title, *"Istagfar"* or "Seeking Forgiveness".

This discussion deals with the different views that average people and scholars alike have about the topic of seeking forgiveness:

- Does one seek forgiveness for doing something wrong or for violating a prohibition?
- Is a person required to seek forgiveness for what he did while unaware?
- Is one required to seek forgiveness for what they thought about but did not act upon?
- If one repents for a sin and then commits it later, is his original repentance invalid or not?

These questions and more are answered in Shaykh Al-Islam's "Seeking Forgiveness."

We have verified our version to meet the source section of *Majmu'Al-Fatawa* (11:619) from where the original Arabic publication has been taken. We have added a few brief references to the text for some *Hadiths.* I would like to express gratitude

to brother Ebrahim Aly Ma'rouf for the original translation of this booklet, and the Darussalam staff for their editing and layout work.

In the end all praise is due to Allah, and upon Him we depend.

Abdul Mâlik Mujahid

General Manager, Darussalam

Repentance and Seeking Forgiveness is due to Abandonment of the Commandments and Doing what is Forbidden

The first is that which most people are unaware of; Allah, the Most High, says:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

"So be patient. Verily the promise of Allah is true, and ask forgiveness for your sin and glorify the praises of your Lord by day and by night." (40:55)

He also says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ﴾

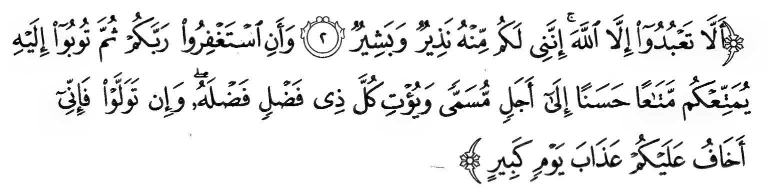
"So know that none has the right to be worshipped except Allah, and ask forgiveness for your sin, and also for the believing men and the believing women. And Allah knows well your moving about, and your place of rest." (47:19)

And He says:

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

"That Allah may forgive you your sins of the past and the future." (46:2) (Referring to Muhammad ﷺ)

And His saying (on the tongue of our Messenger ﷺ):



"'(Saying) worship none but Allah. Verily, I am unto you from Him a warner and a bringer of glad tidings.' And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed.'" (11:2-3)

We say: Repentance and asking for forgiveness is for abandoning a commandment and committing a forbidden action. Both of these are from the evil deeds, faults, and sin.

According to everyone, the act of abandoning faith, *Tawhid*, or the obligatory duties that Allah has imposed on the heart and the body is undoubtedly a form of sin. Actually, it is in fact the worse of the two (between abandoning commandments and committing prohibitions). We have explained this in what we wrote about the principles before my journey to Egypt.

So abandoning commandments is worse than committing prohibitions, as abandoning faith, and *Tawhid* are classified under the former. Whoever comes with faith and *Tawhid* will not abide forever in the Fire, no matter what he did.

And whoever did not come with faith and *Tawhid*, will abide forever in the Fire, even though his (other) sins were few; like the ascetics and the worshippers among the polytheists and the people of the Book, the worshippers among the Hindu polytheists, and the Christian worshippers, and others. Such people neither commit

murder, adultery, nor do they oppress people. Yet, in the case of the obligatory *Tawhid* and faith, they have neglected it.

It may be said: Abandoning the obligatory faith and *Tawhid* can only occur by being preoccupied with its opposite. If its opposite is disbelief, then they will be punished for that, and it is among the prohibited things. If its opposite is one of the types of allowed things, like being preoccupied with the soul's whims and lusts, such as eating, drinking, love of power and other things, instead of the obligatory faith, then the punishment here is because of the abandonment of faith. The punishment in this case is not because of doing such prohibited actions.

It may be said also: "Whenever one abandons faith and *Tawhid*, he only leaves them for disbelief and *Shirk*. The soul has to have a god to worship. Thus, he who does not worship Ar-Rahman, worships Shaytan."

The reply is that worshipping Shaytan occurs in a general manner. This is when he orders one to indulge himself in what prevents him from faith and *Tawhid*. Then, in such a case it is said, 'He (man) worshipped him.' Similarly, whoever obeys Shaytan worships him. But this is a form of worship without actually being worship.

People are of two types: The seekers of religion and the seekers of the world.

Shaytan commands the seekers of religion to commit *Shirk* and innovation (*Bid'ah*), like the worshippers among the polytheists and the People of the Book.

He (Shaytan) commands the seekers of the world to (indulge in) the physical lusts. In a *Hadith*, the Prophet ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ شَهَوَاتُ الْغَيِّ فِي بُطُونِكُمْ وَفُرُوجِكُمْ وَمُضِلَّاتُ الْفِتَنِ»

"The thing that I fear most for you are the lusts of temptation in your bellies, private parts, and the misguidance of the trials."[1]

For this reason Al-Hasan Al-Basri said when this *Hadith* was mentioned:

"Every worker has his peak, and each peak has a period of time. If one having such peak managed to be moderate and just (in his deeds), then hope for him (salvation). But if he was one at whom the people point with their fingers, do not consider him."[2]

They said: "When you (Al-Hasan) pass by in the market place, the people point at you with their fingers."

He said that he did mean this, but he meant the one innovating in his religion, and the wicked person in his worldly affairs.

I have explained the positions of the two kinds of people in many places, just as we have mentioned in *Iqtidha' As-Sirat Al-Mustaqim* when we spoke about Allah's saying:

﴿فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا﴾

"They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime as they indulged in play and pastime." (9:69)

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1 Ahmad in his *Musnad*, (4:420-423) with a *Sahih* chain.

2 Reported by At-Tirmidhi, no. 2453 and Ibn Hibban, no. 349.

This is discussed in a different place. Thus, abandoning the obligatory and committing the prohibited are intricately related. Hence, it is said that whoever did what he has been prohibited from doing, has disobeyed the commandment.

If a husband said to his wife: "If you disobey me you are divorced." And he forbade her, but she disobeyed him, there are two views:

The most correct of them is that she would be divorced.

Some *Fiqh* scholars justify this since it is counted among the customs of people as disobedience. They make it fundamentally of two kinds.

The truth is that every prohibited action comprises a desire and a temptation to what the one prohibition intended. Thus, it is a commandment, which comprises both this and that. Examples of these are:

The saying of Al-Khidhr to Musa:

﴿قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِي لَكَ أَمْرًا﴾

"'Verily, you will not be able to have patience with me. And how can you have patience about a thing which you know not?' (Musa) said: 'If Allah wills, you will find me patient, and I will not disobey you in aught.'" (18:67-69)

He said:

﴿قَالَ فَإِنِ ٱتَّبَعْتَنِي فَلَا تَسْـَٔلْنِي عَن شَيْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾

"He said, 'If you follow me, ask me not about anything till I myself mention it to you.'" (18:70)

So his saying:

﴿قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾

"He said, 'If you follow me, ask me not about anything till I myself mention it to you.'" (18:70)

Refers to Musa's saying:

﴿وَلَآ أَعْصِى لَكَ أَمْرًا﴾

"I will not disobey you in aught." (18:69)

Also the saying of Musa to his brother:

﴿قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى﴾

"He said, 'O Harun! What prevented you when you saw them going astray, that you followed me not (according to my advice to you)? Have you then disobeyed my order?'" (20:92,93)

Musa had told him:

﴿ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ﴾

"Take my place among my people, act in the right way, and follow not the way of the mischief-makers." (7:142)

This is a prohibition, he blamed him because he did not follow him, and said to him: "Have you then disobeyed my order?" The worshippers of the calf were mischief-makers. All of this falls under a commandment. The statement of Allah, the Almighty:

﴿مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"Over which are (appointed) angels stern and severe, who disobey not (from executing) the commands they receive from Allah, but do that which they are commanded." (66:6)

(Referring to the gatekeepers of Hell). Thus, the angels do not disobey Him when He prohibits them from something.

The statement of Allah, the Almighty, while speaking about the Messenger ﷺ:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"And let those who oppose the Messenger's commandment beware lest some disbelief should befall them or a painful torment be inflicted on them." (24:63)

Whoever does what he ﷺ has prohibited, opposes his command.

Allah, the Almighty said:

﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾

"Thus did Adam disobey his Lord, so he went astray." (20:121)

It was a prohibited action.

Allah's statement:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." (33:36)

In the following *Hadith* the Messenger of Allah ﷺ stresses that abandoning a prohibited action should be given priority to doing a commanded one:

«إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

"If I prohibit you anything, stay away from it. And if I commanded you anything, do as much of it as you are able to do."

The statement of Allah, the Almighty:

﴿يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ﴾

"On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth." (4:42)

So disobedience is an offense against a command, and the one who violates a prohibition is disobedient since he is opposing a commandment. The one committing a prohibition may be more offensive than the one abandoning a command.

In summary, the two are interrelated: He who commands a thing, prohibits the doing of its opposite. And he who forbids a thing, commands the doing of its opposite as explained somewhere else. The term "command" includes both. A general term may be used to specify one particular type while its name still includes the other type.

The word "command" is general, but one of the two things it applies to is called a "prohibition", when both terms are mentioned together then they have distinct meanings.

Asking for Forgiveness and Repenting is for Deeds Committed as well as Obligations Neglected

What is meant here is that asking for forgiveness and repentance is for both types. It also comprises what one committed (of the prohibited actions) or abandoned (of commands) out of ignorance before being informed of their disgracefulness, before the Messenger was sent to him, and before the proof is established against him. Allah the Almighty, says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

"And We never punish until We have sent a Messenger (to give warning)." (17:15)

A group of *Ahl Al-Kalam* and *Ahl Ar-Ra'i* said that this applies only to the obligations of the *Shari'ah* which are not otherwise implied by reason. Similar was said by some of the *Mu'tazilah*[1] and others among the followers of Abu Hanifah and even others like Abu Al-Khattab etc., they said that the verse is more general to mean that Allah did not punish any people until after He had sent the Messenger to them.

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[1] *Ahl Al-Kalam, Ahl Ar-Ra'i, Mu'tazilah* are Islamic theological philosophers, *Fiqh* scholars who utilize reason for judgement, and the rationalists, respectively.

It also implies that ther is no punishment without sin, contrary to the saying of the Jabiriyyah, the followers of Jahm who say that Allah punishes without sin. A group followed this view like Al-Ash'ari and others. This is the saying of Al-Qadhi Abu Ya'la and others who say: "It is possible that Allah, the Almighty may torture children in the Hereafter with an endless punishment without them having committed any sin." These people argue with the verse to invalidate the claim that reason necessitates punishment without any action, but the verse is a proof against them as well, since they consider it possible for punishment to occur without sin. So it is a proof against both of these groups.

There are other verses which state that Allah the Almighty does not punish unless He sends a Messenger:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ﴾

"And never will your Lord destroy the towns (population) until He sends to their mother town a Messenger reciting to them Our Verses." (28:59)

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ﴾

"Messengers as bearers of good news as well as of warning, in order that mankind should have no plea against Allah after the (coming of) Messengers." (4:165)

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ﴾

"Every time a group is cast therein, its keepers will ask: 'Did no warner come to you?' They will say: 'Yes indeed, a warner

did come to us, but we rejected him and said: Allah never sent down anything (of revelation); you are only in great error.'" (67:8,9)

What they had done before the Messengers were sent was wicked, disgraceful, and evil, but the proof is not established against them until a Messenger is sent to them. This is the view of majority of scholars.

It is also said: "It is not disgraceful until it has been prohibited." This is the saying of those who affirm no good or evil without commands or prohibitions, like Jahm, Al-Ash'ari, and those who follow him that were associated with the *Sunnah*, and the companions of Malik, Ash-Shafi'i, and Ahmad like Al-Qadhi Abu Ya'la, 'Abu Al-Walid Al-Baji, Abu Al-Ma`ali Al-Juwayni and others.

The majority of the predecessors and the successors say that the *Shirk*, ignorant and disgraceful behavior that they practiced before the Messenger came to them was a form of evil, but they do not deserve punishment until after the Messenger has come. For this reason the people have divided into three different views with regard to their *Shirk*, oppression, lies, immorality etc:

1. They say that their disgracefulness is knowable by reason. So they deserve to be punished for these acts in the Hereafter even if a Messenger did not come to them. This is the saying of the *Mu'tazilah*, and most of Abu Hanifah's followers. It is reported from Abu Hanifah himself and it is the saying of Abu Al-Khattab and others.

2. They say that their deeds have no disgracefulness nor good in them, there being no evil for them before the address. There can be no disgrace without: "Do not do", and there

can be no good without "Do", or what is permitted to be done. This is the saying of the *Ash'ariyah* and those who agreed with them from the three groups.

3. They say that these are wicked, evil and disgraceful before the coming of the Messenger; but punishment becomes due only upon the coming of the Messenger. This is the saying of most of the predecessors, most of the Muslims, and what the Book and the *Sunnah* prove. The Book and the *Sunnah* clarify that what the disbelievers indulged in was evil, disgraceful, and wicked before any Messenger was sent; and that they do not deserve punishment until the Messenger was sent to them.

It is narrated in the *Sahih* that Hudhayfah said: "O Messenger of Allah! We had been in ignorance and evil, then Allah brought us this good. Is there any evil after this good?" He ﷺ said:

«نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا»

"Yes. Callers at the gates of Hell. Whoever responds to them, they will cast him therein."

Allah Informs about the Disgraceful Deeds of the Disbelievers before the Messenger Came to them

Allah the Almighty, has informed us about the disgrace of the deeds of the disbelievers before the Messenger came to them; such as:

His saying to Musa:

﴿ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ۝١٧ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ۝١٨ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ﴾

"Go to Fir'awn; verily, he has transgressed all bounds. And say to him: 'Would you purify yourself?' And that I guide you to your Lord, so you should fear Him?" (79:17-19)

And He said:

﴿إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ۝٤ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ۝٥ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ﴾

"Verily, Fir'awn exalted himself in the land and made its people sects, depressing (oppressing) a group amongst them; killing their sons, and letting their female live. Verily, he was

of the mischief-makers. And We wished to do a favor to those who were depressed (oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land." (28:4-6)

This is about Fir'awn before the birth of Musa and while Musa was still young, before the Message came to Fir'awn, yet he was at that time a corrupt tyrant.

﴿وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ﴾

"And indeed, We have conferred a favor on you another time. When We inspired your mother with that which We inspired. (Saying): 'Put him (the child) into the box, and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.'" (20:38-39)

This is Fir'awn, he was at that time called an enemy of Allah although the Message had not come to him yet.

Allah's Commandment for People to Repent for What they Did

Allah the Almighty has commanded people to repent and ask for forgiveness for what they have done. Had their deeds been neutral deeds, or pardonable ones, or like the deeds of young people and insane people, Allah would have never commanded them to ask for forgiveness and repent. So it is known that these deeds were disgraceful and evil; yet, Allah does not punish except after establishing the proof. As He said:

﴿الٓر كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ
إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ٢ وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا
إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ
كَبِيرٍ﴾

"Alif Laam, Ra. This is a Book, the verses whereof are perfected, and then explained in detail from One (Allah) Who is All-Wise, Well-Aquainted. (Saying) worship none but Allah. Verily, I am unto you from Him a warner and a bringer of glad tidings. And (commanding) you: "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day." **(11:1-3)**

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ
وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ﴾

"Say: 'I am only a human being like you. It is revealed to me that your God is One God (Allah), therefore take the Straight Path to Him, and seek forgiveness of Him.' And woe to the polytheists. Those who give not Zakah." (41:6-7)

﴿إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم
مِّن ذُنُوبِكُمْ﴾

"Verily, We sent Nuh to his people (saying): "Warn your people before there comes to them a painful torment. He said: "O my people! Verily, I am a plain warner to you. That you worship Allah (Alone), be dutiful to Him, and obey me. He (Allah) will forgive you of your sins." (71:1-4)

This proves that these were sins before they were warned against them. He said about Hud:

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ
أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى
ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ﴾

"And to 'Ad We sent their brother Hud. He said: "O my people! Worship Allah! You have no other God but Him. Certainly, you do nothing but invent lies. O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand.

And O my people! Ask forgiveness of your Lord and then repent to Him." (11:50-52)

Allah the Almighty informed at the beginning of the address that they fabricated lies in most of their dealings. As He says about them in another verse:

﴿أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ﴾

"Dispute you with me over names which you have named - you and your fathers - with no authority from Allah? Then wait, I am with you among those who wait." (7:71)

Similarly, Salih said (to his people):

﴿يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ﴾

"'O my people worship Allah: you have no other God but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near, Responsive.'" (11:61)

Lut said to his people:

﴿أَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ﴾

"'Do you commit immorality such as none preceding you has committed among mankind?'" (7:80)

Thus, it was "immorality" among them even before he prohibited them; contrary to those who say that it was neither immorality,

disgraceful, nor an evil deed until they were prohibited from it. As He says:

﴿أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ﴾

"Verily, you practice sodomy with men, and rob the wayfarer (travelers)! And practice the evil and wicked deeds in your meetings" (29:29)

This was an address to those who knew the wickedness of their deeds, so they were being warned against the punishment for it.

Shu'ayb said to his people;

﴿أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ﴾

"'Give full measure and weight in justice and reduce not the things that are due to people, and do not commit mischief in the land causing corruption.'" (11:85)

Here it is explained that they would not give people their due, and that they were spreading mischief and corruption throughout the land. This contradicts the saying of the Jabiriyah, that their wrong was not evil until they were prohibited, and that before they were prohibited such behavior was like any other behavior, like eating or drinking etc. This is the same as what they claim about all of the other cases of *Shirk*, wrong, and immorality that the Messengers forbade.

Here is mention of Ibrahim, the intimate friend of Allah:

﴿وَٱذْكُرْ فِي ٱلْكِتَٰبِ إِبْرَٰهِيمَ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ۝٤١ إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا
لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْـًٔا﴾

"And mention in the Book Ibrahim. Verily, he was a man of truth, a Prophet. When he said to his father: 'O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?'" (19:41-42)

This is rebuke for his people before the prohibition.

In another verse:

﴿وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ۝١٦ إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ﴾

"And remember Ibrahim when he said to his people: 'Worship Allah (Alone), and fear Him: That is better for you if you but know. You worship besides Allah only idols, and you only invent falsehood.'" (29:16,17)

Thus, Allah, the Almighty, informs that the claim they invented was falsehood even before the prohibition. Similarly Ibrahim said to his people:

﴿مَاذَا تَعْبُدُونَ ۝٨٥ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ۝٨٦ فَمَا ظَنُّكُم بِرَبِّ﴾

"What is that which you worship? Is it a falsehood - (gods) other than Allah - that you desire? Then what do you think about the Lord of all that exists?'" (37:85-87)

Until;

﴿قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ۝٩٥ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"He said: 'Worship you that which you (yourselves) carve? While Allah has created you and what you make!'" (37:95,96)

All of this clarifies the disgrace of what they were doing before their Messenger prohibited them from it and before he condemned their conduct. So he said:

﴿ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

"'Worship you what you (yourselves) carve. While Allah has created you and what you make!'" (37:95,96)

Meaning Allah has created you and created what you carve. How then, do you worship (idols) what you yourselves made with your own hands, and call them the lord of the worlds.

If it were not that the goodness of *Tawhid*, worship of Allah alone, ascribing no partners with Him, and the disgrace of polytheism, were (deeply implanted in the nature of man) and perceived by reason, Ibrahim would not have addressed them in such a manner. This is contrary to the allegation of the Jabiriyah that they were not doing anything to be blamed for. Rather what they were doing was just the same as their eating and drinking, it was only disgraceful after the prohibition, it was disgraceful only when it was prohibited, not because it is disgraceful by nature.

In this way there are many verses in many places of the Qur'an clarifying the disgrace of their *Shirk* and other deeds with rational evidences, parables and examples for them:

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴾

"Say: 'Whose is the earth and whosoever is therein? If you know?' They will say: 'It is Allah's.' Say: 'Will you not then remember?'" (23:84,85)

And:

﴿أَفَلَا تَتَّقُونَ﴾

"'Will you not then fear Allah?'" (23:87)

And:

﴿فَأَنَّىٰ تُسْحَرُونَ﴾

"'How then are you deceived and turn away from the truth?" (23:89)

This implies that they recognized that Allah is the only Creator, which should compel them to stop worshipping such false gods. It also implies that such worship is objectionable and shameful. But these people think that *Shirk* is to believe that there is another creator besides Allah. This is false; since *Shirk* is worshipping other than Allah, while even the polytheist recognizes what he worships is a creature.

His saying (the polytheist saying): "All is Allah's" shows the falsehood of his claim, since he says: "It is a creature." The like of this occurs often in the Qur'an. Such as:

﴿أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ
حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ
قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا
رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ﴾

"Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allah? Nay, but they are a people who ascribe equals (to Him). Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salty and sweet water)? Is there any god with Allah?" (27:60-61)

This is repeated in section after section:

﴿ أَءِلَٰهٌ مَّعَ ٱللَّهِ ﴾

"Is there any god with Allah?"

It is a denial of what they worshipped besides Allah, and what they treated as gods while they recognized that none but Allah the Almighty created all things, and that it was He, only He, Who created everything.

As for his saying:

﴿ أَءِلَٰهٌ مَّعَ ٱللَّهِ ﴾

"Is there any god with Allah?"

To view it as an inquiry is incorrect, meaning to think it means "Are there any gods that exist along with Allah?" This is wrong because they made gods besides Allah, and they also testified to this, but they never claimed that they did anything. Thus, they confess that these gods never created anything, but they do not confess that there is no god besides Him. Allah the Almighty, says:

﴿أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُل لَّا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ
وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾

"Can you verily bear witness that besides Allah there are other gods? Say: "I bear no (such) witness." Say: "But in truth He (Allah) is the only one God. And truly I am innocent of what you join in worship with Him." (6:19)

Allah the Almighty, said:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ
نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ﴾

"When those who believe in Our Revelation come to you, say: "Peace be on you; your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful." (6:54)

He also said:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ﴾

"Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards." (4:17)

Allah says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ
وَأَصْلَحُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ﴾

"Then, verily! Your Lord, for those who do evil in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful." (16:119)

Thus, although the companions and those who followed them say: "Each disobedient person is an ignorant person," as has been explained in another place, this saying includes those who knew it was unlawful as well.

This is a proof that one is a doer of an evil deed, even though he did not hear the address that clarifies the prohibited action. If he repents of it, Allah the Almighty forgives him and has mercy on him. He does not deserve punishment except after the address has been conveyed and the proof established.

If repentance and asking for forgiveness are for abandoning obligations, and for the action which one commits not knowing it is a sin while committing it, then this clarifies the many things that repentance and seeking forgiveness would cover. When repentance and asking for forgiveness are mentioned before many people, they recall the disgraceful deeds they have done. Common knowledge tells them that such acts are disgraceful, like immoral behavior and open oppression.

As for following religion without knowing it is sinful - with the exception of those who are aware of their falsehood like the religions (creeds) of the polytheists, and the distorted beliefs of the people of the Book - then repentance and asking for forgiveness in such cases is obligatory, even though their followers think that they follow guidance. The same applies to the innovators.

This is why a group of the predecessors - Ath-Thawri is one of them - said: "Innovation is dearer to Iblis than disobedience. Because one repents from the act of disobedience and it is liable to be forgiven; while the innovator does not repent."

This is the meaning of what has been narrated by a group: "Allah the Almighty has withheld repentance from each innovator." Meaning that the innovator will not repent for it, because he thinks that he is following guidance. But if he repents, Allah the Almighty accepts his repentance as He accepts the repentance of the disbeliever.

Whoever says that Allah will not accept the repentance of an innovator at all, he is severely mistaken. As for what is said that: "Allah the Almighty does not allow the innovator to repent." It means that as long as he adheres to what he innovated and sees it as good, then he does not repent from it (thinking that he is guided). But if Allah, the Almighty, shows him its evil, (and he repented from it), Allah, the Almighty will accept his repentance, in the same way as when the disbeliever sees that he is in error. It is well known that many of those who were innovating in the religion of Allah the Almighty came to know that they were in manifest error and repented from it, and Allah accepted their repentance. None knows their true number but Allah.

When Ibn 'Abbas ﷺ went to the Khawarij to debate with them, about half or more of them repented. Others repented in the presence of 'Umar bin 'Abdul-'Aziz and others. Many of them heard the knowledge and repented. Such a portion of people who do not know the evil they commit represent a large number of the people of the *Qiblah*, and the number is even greater among other people.

So there are a great many cases of people abandoning what is obligatory, while they do not know that it is obligatory. Then when one comes to know that what he abandoned was something good, part of faith and *Tawhid*, that it is something for which he was commanded to repent and ask for forgiveness, as he repents for what he had done of evil deeds, (he would repent and ask for forgiveness).

Thus, the repentant repents for what he abandoned, missed, and neglected of the rights of Allah, the Almighty, just as he repents from what he committed of evil deeds; even if he committed this or abandoned that before the Message reached him. Once the Message reaches him, punishment for abandoning and committing becomes due. As for him being a doer of blameworthy deeds, and abandoning good deeds for which one would be blameworthy, he is still considered repentant as previously clarified; where we mentioned the two views, the view of those who negated the blame and punishment and the view of those who affirmed both the blame and the punishment.

If it is said: "If it is not punishable, it is not disgraceful."

Then the reply can be from two views:

1. It is a cause for punishment, but this depends upon a condition, and that condition is the proof. Allah, the Almighty, says:

﴿وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا﴾

"And you were on the brink of a pit of Fire, and He saved you from it." (3:103)

If He did not rescue them they would have fallen. Whoever stands at the brink of the Fire, then his destruction depends upon falling into it. The case differs if one is far from the brink, because he is far away from perishing. Thus, those people were close to destruction and torment.

2. They are blameworthy, deficient, and old a lower position because of this. If it is preordained for them not to be punished then they do not deserve what the safe person deserves of dignity and reward. This is a punishment in the form of depriving them from good, and it is one of the two forms of punishment.

It is known that everyone who misses a desirable action, misses its reward; but there is a difference between what he misses because he could not obtain it, and what he neglects which he already had. This falls under the category of the sins for which one is not punished.

As for the one whom a Messenger was not sent to during his life, there are some narrations that Messengers will be sent to them at the gathering places on the Day of Judgement, as explained elsewhere.

People disputed about obligation and prohibition. Can these be realized without punishment for abandonment?

Here there are two views:

1. It cannot be achieved; since if it is not punished for, it is as if it were allowed.
2. It can be achieved; since one can be blamed even though he is not punished.

There are Two Types of Punishment:

1. The delivery of pain. The threat of this is removed through the increase of good deeds.
2. The decrease in rank, and the deprivation of what he would have otherwise deserved. This happens when the former does not occur. Allah the Almighty covers the evil deeds of their doer; since he says:

﴿إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا﴾

"If you avoid the major sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a noble entrance." (4:31)

He may sometimes cover them by misfortunes; thus, the rank stays as it was or becomes higher. They are also covered by acts of obedience.

Whoever does not commit such evil deeds then his rank will be higher. These evil deeds will reduce the reward of the acts of obedience for whoever committed them. For such evil deeds, the one who does not want to lose (its reward wholly or partly) should repent. The one who missed some of the desirable actions must repent to compensate for the reward he missed. Thus, repentance covers all of these.

Human repentance in regard to good deeds is of different categories:

1. Repent and ask for forgiveness for not performing them perfectly.

2. To repent for what he did thinking they were good deeds while they were not. Like in the case of innovators.

3. To repent for his arrogance and display when doing them, and for thinking that it was by his power alone that he was able to accomplish them, forgetting Allah's favor and kindness to him, and forgetting that He is the only One who gives these favors. This repentance is the same as that for a blameworthy action and abandoning a commanded one.

For this reason, it is said that: "Purifying the deeds from what spoils them is harder for the workers than exerting the utmost struggle." This demonstrates the dire need of people for repentance.

It is also said: "It (repentance) is an activity one must adhere to from his first day till the end of his life." It is necessary for all the creatures, all of them have to repent, and they must repent constantly. Allah the Almighty, says:

﴿وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًۢا﴾

"But man bore it. Verily, he was unjust and ignorant. So that Allah will punish the hypocrites, men and women who are polytheists, and Allah will pardon (accept the repentance of) the true believers, men and women. And Allah is Ever Oft-Forgiving, Most Merciful." (33:72,73)

Thus, repentance is the regular task of every believer. Allah the Almighty said to the best of His Prophets:

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾

"Allah has forgiven the Prophet, the emigrants, and the supporters who followed him in the time of distress, after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful." (9:117)

Among the last of what Allah revealed was:[1]

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا﴾

"When there comes the Help of Allah. And you see the people enter Allah's religion in crowds. So glorify the praises of you Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:1-3)

It is compiled in the Two *Sahihs* that he ﷺ used to say in his bowing and prostration:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغفِرْ لِي»

"O Allah! Glory be to You, and Praise be to You. O Allah! Forgive me."[2]

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1 Muslim no. 3024.

2 Al-Bukhari nos. 794, 817, 4293, 4967, and Muslim no. 484.

In the narration of Muslim, 'A'ishah ﷺ said: "The Messenger of Allah ﷺ used to say before his death:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ»

"O Allah! Glory be to You, and Praise be to You. I ask Your Forgiveness and I repent to You."[1]

So I said: "O Messenger of Allah! I see you saying: 'O Allah! Glory be to You, and Praise be to You. I ask Your Forgiveness and repent to You too much.' He said:

«أَخْبَرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ، فَقَدْ رَأَيْتُهَا»

"Allah informed me that I will see a sign among my nation. When I see this, I should say: 'O Allah! Glory be to You, and Praise be to You. I ask Your Forgiveness and I repent to You.' I have already seen it, it is;

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا﴾

"When there comes the Help of Allah. And you see the people enter Allah's religion in crowds. So glorify the praises of you Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."" (110:1-3)

His Command (Allah's Command) to the Messenger ﷺ to glorify Him, praise Him, and ask His Forgiveness, does not mean he

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[1] Muslim no. 484.

was not commanded to do this in times other than that, and it does not mean that people other than him (the Messenger ﷺ) are not commanded the same. It only means that this was the cause for the command, yet, he was commanded the same at all the other times. As man is in need of praising Allah for His favors and blessings, as he is in need of repenting for a particular sin, then he is in need at all times to repent and ask forgiveness in general. Just as Allah's Messenger ﷺ used to ask for forgiveness three times after every prayer."[1]

Allah, the Almighty said:

﴿وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ﴾

"And those who pray and beg Allah's pardon in the last hours of the night." (3:17)

They would stand in prayer throughout the night, then they would sit before dawn asking for forgiveness.

Allah concluded *Surat Al-Muzzamil* with:

﴿وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ﴾

"And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful." (73:20)

He also concluded *Surat Al-Muddaththir* with:

﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾

"He (Allah) is the One deserving Taqwa, the One Who forgives." (74:56)

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[1] Muslim no. 591.

Allah the Almighty said that He is the only One deserving *Taqwa*. He did not say - that He is most deserving of it, but the Only One worthy of it. Meaning none except Him deserve to be feared. He also said:

﴿وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ﴾

"To Him belongs all that is in the heavens and all that in the earth, and the perpetual sincere obedience is to Him alone. Will you then fear any other than Allah?" (16:52)

Allah says:

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ﴾

"And whoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful." (24:52)

He is the One worthy of forgiving sins. None but Him forgives sin. As He said:

﴿وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ﴾

"And none can forgive sins but Allah." (3:135)

In many *Hadiths* the Prophet ﷺ said:

«إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

"Indeed, none but You forgives sins."

He is the only One Who deserves to be feared, and the only One Who is able to forgive sins.

Allah the Almighty has mentioned *Tawhid* and asking for forgiveness together in many places; such as:

﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ ﴾

"So know that none has the right to be worshipped except Allah, and ask forgiveness for your sin, and also for (the sin of) believing men and women." (47:19)

So the believers ask for forgiveness for the *Tawhid*, and worship of Allah that they had abandoned before Islam. Even though there had not been a Messenger to come to them; while the Messenger asks for forgiveness of what he had left (before he received the Message). Allah the Almighty says:

﴿ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ ﴾

"You knew not what is the Book, nor what is faith." (42: 52)

If one adheres to this, he would never receive any punishment. When the believer becomes aware of neglecting some of the rights of his relatives, or anyone else, he would ask for the forgiveness of Allah and repent to Him, the same is the case if he becomes aware that what he used to do was blameworthy.

What One should Ask Forgiveness for and Repent from

One should ask for forgiveness and repent for anything he finds within himself that he knows he would be punished for saying or acting upon it.

Allah, the Almighty says:

﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

"And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills." (2:284)

He forgives those who repent from what they find in themselves without speaking it nor acting upon it. This is like one who was about to do something evil but he did not do it. If he leaves it for the sake of Allah, it is recorded as something good for him. This is one of the things that one should seek forgiveness for and repent from, since asking for forgiveness and repentance apply to all causes of blame and punishment. For although it may not result in punishment or blame, it is still liable to lead to it. Thus, one repents from it, meaning to refrain from it, so it would not lead to any evil, and he seeks Allah's forgiveness so that He does not make him among the deprived due to it, because even if one is not punished for such action, his status would be lowered.

Thus, the one who is about to do something evil, even though an evil is not recorded for him, yet it distracts him from what benefits him, so he is affected by an act even though he did not commit it, because it is preventing him from what is beneficial for him.

As we have explained elsewhere, both the sayings and the actions of man are either for him or against him, it is only this way or that way. Thus, he asks for forgiveness and repents for what is against him, and in case he has evil thoughts, even if he does not utter them, when he perceives this, he should ask for forgiveness and repent.

Wronging oneself occurs by abandoning an obligation just as it does by committing something unlawful. Thus, the saying of Allah:

﴿ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ﴾

"And whoever does evil or wrongs himself." (4:110)

Here there is a connection between what is particular (wronging oneself) to what is general (whoever does evil).

The statement of Allah:

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴾

"And those who, when they have committed an immoral act (Fahishah) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins

but Allah - and do not persist in what (wrong) they have done, while they know." (3:135)

As for His saying:

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

"And those who, when they have committed an immoral act (Fahishah) or wronged themselves with evil." (3:135)

They say this includes: adultery, and any major sin. As for, "wronged themselves," they say it refers to: any evil deed, and minor sins. This is in accord with the interpretation of one who says that *Al-Fahishah* is the major sin. Thus, the wording of the verse comprises both the major and minor sins. Those who interpret *Al-Fahishah* as a sexual offense, say that wronging oneself includes the remainder of the prohibited things.

It is also said that *Al-Fahishah* is a sexual offense, while wronging oneself is what is less than that, like kissing, touching, or hugging.

Then others say that all of that is *Al-Fahishah* and wronging oneself refers to the other acts of disobedience.

And it is said: *Al-Fahishah* refers to actions, while wronging oneself refers to sayings.

The reality is that wronging oneself is a general category comprising all sins. In the Two *Sahihs* it is recorded that Abu Bakr ﵁ said: "O Messenger of Allah! Teach me an invocation to recite in my prayer." He said:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْلِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

"Say: 'O Allah! I have wronged myself much, none but You forgives sins, so forgive me, forgiveness from You, and have Mercy upon me; since You are the Most Gracious, Most Merciful.'"[1]

In *Sahih Muslim* and other compilations, it is recorded that the Messenger of Allah ﷺ used to recite in the opening of his prayer:

«اللَّهُمَّ أَنْتَ رَبِّيْ وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْلِيْ؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، فَإِنَّهُ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، فَإِنَّهُ لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ»

"O Allah! You are my Lord. And I am Your servant. I have wronged myself, and confessed my sin, so forgive me; since none but You forgives sins. And guide me to the best of character, none but You guides to the best of characters. And make the worst of them advert me, none but You can make the worst of them advert me."[2]

Adam, the father of mankind and his wife said:

﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾

"'Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.'" (7:23)

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1 Al-Bukhari (834, 6326, 8387, 8388) and Muslim (2705).

2 Muslim: 771.

Musa said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي﴾

"'My Lord! Verily, I have wronged myself, so forgive me.'" (28:16)

Bilqis said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"'My Lord! Verily, I have wronged myself and I submit (in Islam) with Sulayman to Allah, the Lord of all that exists.'" (27:44)

It is reported in the Two *Sahihs* that the Prophet ﷺ said about the population of the ruined towns (as Allah said):

﴿وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ﴾

"We wronged them not, but they wronged themselves." (11:101)

As for His saying:

﴿اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾

"Our Lord! Forgive us our sins and our transgression." (3:147)

It is said that the sins here refer to minor sins, and the transgression refers to the major sins.

The truth is that *Adh-Dhunoob* "sins" refers to a general category, while *Al-Israf* "transgression" is exceeding the set limits, and transgressing the just boundaries; as in the words *Al-Ithm* and *Al-'Udwan*. Sins are similar to *Al-Ithm*, and trans-

gression is similar to *Al-'Udwan*; as occurs in the saying of Allah the Almighty:

﴿غَيْرَ بَاغٍ وَلَا عَادٍ﴾

"(but if one is forced by necessity) without willful disobedience nor transgressing the due limits." (2:173)

So *Adh-Dhunoob* "sins" are like following one's whims without guidance from Allah. All these are sins; like the one who is satisfied only if his wishes are fulfilled, and only becomes angry if his wishes are not fulfilled. This is the parable of one following his whims.

Al-Israf "transgression" is like the one who becomes angry for the sake of Allah; but when he punishes, he exceeds the limits (imposed by Allah). The remainder of the address narrates what happened in the fighting with the polytheists, and what befell them on the day of Uhud.

In the preceding verse, Allah the Almighty mentions the narration of the preceding generations, saying:

﴿وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمۡ فِي سَبِيلِ ٱللَّهِ وَمَا
ضَعُفُواْ وَمَا ٱسۡتَكَانُواْۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ﴾

"And many a Prophet fought, and along with him large bands of religious learned men. But they never lost heart for what befell them in the Way of Allah, nor did they weaken or degrade themselves. And Allah loves the patient." (3:146)

The sound interpretation of this verse shows that the Prophet meant in the verse is the Prophet Muhammad ﷺ although he was not killed, but many Messengers were killed before him.

﴿فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا﴾

"But they never lost heart for that which did befall them in the Way of Allah, nor did they weaken nor degrade themselves. And Allah loves the patient. 'Our Lord! Forgive us our sins and our transgression (in keeping our duties to You).'" (3:146-147)

So they were both patient and asking for forgiveness. This is what is commanded in cases of misfortune; to be patient and to ask for forgiveness for the sins that were the cause for the misfortune.

Many a man fights for reasons other than the sake of Allah; like the one fighting to show his courage, out of anger, or to show off. All of these are sins. Even the one who fights for the sake of Allah may transgress the due limits and murder who is not to be murdered, or punish the disbelievers in a way more severe than commanded. Allah, the Almighty says:

﴿وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا﴾

"And whoever is killed wrongfully, We have given his heir the authority to demand the law of equity in punishment or to forgive. But let him not exceed limits in the matter of taking life. Verily, he is helped." (17:33)

﴿وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾

"And those who, when they spend, are neither extravagant nor stingy, but hold a medium (way) between those (extremes)." (25:67)

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟﴾

"And eat and drink, but waste not by extravagance." (7:31)

Thus, transgression is exceeding the due limits.

Asking for Forgiveness is a Lasting Need of the Servant

Shaykh Al-Islam Ibn Taymiyah, may Allah have mercy upon him said:

Asking for forgiveness removes the servant from hateful deeds to those that are loved, from the defective deeds to the complete deeds. It raises the servant from the lower status to the higher and more complete one. Indeed, the worshipper of Allah, the knower of Allah, increases every day, every hour, nay every moment in knowledge of Allah, insight in His religion and servitude. He finds this in everything; his eating, drinking, sleeping, waking, speaking, and doing. He sees the shortcomings of his heart's attendance to its highest possible status – fulfillment of the duties of his servitude.

He is in need of asking for forgiveness during the last hours of the night and at the ends of the day. He is eternally coaxed to it in his sayings and doings, in what is visible and in what is invisible, because of the benefit of it, the good that comes from it, and the harm it repels. He seeks to strengthen the acts of his heart, and the acts of his body, to increase his faith and certitude.

Seeking forgiveness encircles the people of *Tawhid*. It accompanies the testimony that none has the right to be worshipped except Allah, among the first of them to the last of them, and the last of them to the first, and the highest of them to the lowest. The ring of *Tawhid* and seeking forgiveness encircles all creatures,

according to it they are variously ranked before Allah. By it every worker derives his status. The testimony that none is worthy of worship except Allah with faith and certainty removes all *Shirk*, its smallest and its largest part, its intentional and its unintentional, its first and its last, its hidden and its manifest, and it is replaced by all of its attributes, its most subtle and meaningful.

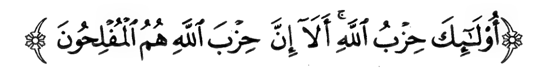
Seeking forgiveness wipes away what remnants of it, and it wipes away the sins that are the branches of *Shirk*, for all sins are branches of *Shirk*.

So *Tawhid* removes the roots of *Shirk* while seeking forgiveness removes its branches. The most eloquent form of praise is: "None has the right to be worshipped except Allah." And the most eloquent invocation is: "I ask the forgiveness of Allah."

So the servant orders himself to abide by *Tawhid* and seeking forgiveness, as he orders his brothers among the believers.

Beware and be on guard against the writings of the philosophers who claim that all that strengthens the light of truth and its proofs in the heart only prevents it from awareness, just as bats whose eyes are dazzled by the light of the sun.

Beware of the like of these people, and accompany only the followers of the Messengers, those who are supported by the light of guidance and the evidences of faith. Those who are granted pure insight for sceptical matters and lusts. Those who distinguish easily between the commandments of Ar-Rahman and the temptations of Shaytan. Those who work in conformity with true knowledge. Allah the Almighty describes them:



"They are the party of Allah. Verily, it is the party of Allah that will be the successful." (58:22)

Repentance is the best of good deeds. Sincerity to Allah, conformity with His commands by following His Messenger are the prerequisites for all good deeds, and seeking forgiveness is of the greatest of good deeds and their widest gate. Whoever senses a deficiency in his speech, actions, circumstances, provisions, or an instability in his heart, then he must resort to *Tawhid* and seeking forgiveness. These are the cure when accompanied by sincerity and truthfulness.

So if the servant finds that he is deficient in fulfilling the rights of his relatives, his wives, his children, his neighbors, his brothers, then he must supplicate for them and seek forgiveness. Hudhayfah bin Al-Yaman said to the Prophet: "I have a sharp tongue with my family." The Messenger ﷺ said to him:

«أَيْنَ أَنْتَ مِنَ الاسْتِغْفَارِ! إِنِّي لَأَسْتَغْفِرُ اللهَ فِي الْيَومِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

"Why don't you seek forgiveness! I ask for forgiveness more than seventy time a day." (Ahmad, Ibn Majah, and its basis is with Al-Bukhari)

Asking For Forgiveness with the Tongue and the Heart

He, may Allah have mercy upon him, was asked about his ﷺ saying:

«مَا أَصَرَّ مَنِ اسْتَغْفَرَ، وَإِنْ عَادَ فِي الْيَوْمِ وَاللَّيْلَةِ سَبْعِينَ مَرَّةً»

"Whoever asks for forgiveness, is not persistent even if he returns more than seventy times in the day and the night." (Abu Dawud and At-Tirmidhi)

Does it mean merely asking for forgiveness? Or is one commanded, if he asks for forgiveness, to intend in his heart not to return to the sin? And if one repents for a sin and is resolved in his heart not to return to it, then a period of time passed, but he committed the same sin, is the earlier sin added to the second one? Or was it forgiven because of the earlier repentance? And the repentant of drinking wine and wearing the silk clothes, will he drink of that in the Hereafter, and wear that in the Hereafter? And what are the conditions of sincere repentance?

He, may Allah have mercy on him, answered:

What is meant here is asking for forgiveness with both the heart and the tongue. Since the one who repented from a sin is like one that has no sin. There is another *Hadith* which says:

«لَا كَبِيرَةَ مَعَ الْاسْتِغْفَارِ، وَلَا صَغِيرَةَ مَعَ الْإِصْرَارِ»

"There is no major sin as long as one asks for forgiveness. And there is no minor sin as long as one persists." (Ad-Daylami)

If he persists on committing the minor sin, it changes into a major one. But if repents of it, it is forgiven. Allah, the Almighty says:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

"And those who, when they have committed an evil deed or wronged themselves with evil, remember Allah and ask forgiveness for their sins." (3:135)

So when his repentance is correct then his sins are forgiven. If he returns to the sin, he has to repent once again; since if he repents again, Allah will also accept his repentance (for that).

The scholars have differed over repentance from *Kufr*, if one apostatizes after Islam, then he repents after his apostasy and accepts Islam, does he get his previous good deeds back? Here there are two views, either the apostate ruins all of his deeds, or they are ruined if he dies upon that.

1. The *Madhhab* of Abi Hanifah and Malik is that apostasy utterly destroys them.
2. The *Madhhab* of Ash-Shafi'i is that the reward is ruined if one dies upon that.

Apostasy is the opposite of repentance. There is not an evil that wipes out all good deeds except apostasy. Allah the Almighty says:

﴿تُوبُوٓاْ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا﴾

"Turn to Allah with sincere repentance." (66:8)

'Umar bin Al-Khattab ﵁ said: "Sincere repentance is to repent then not return to it. This is the obligatory and complete repentance."

As for he who repented from drinking wine or wearing silk, he will wear this in the Hereafter, as is narrated in the *Hadith* in the *Sahih*:

«مَنْ شَرِبَ الْخَمْرَ ثُمَّ لَمْ يَتُبْ مِنْهَا حَرِمَهَا»

"Whoever drank intoxicants but did not repent it, then it will be unlawful for him (in the Hereafter)." (Al-Bukhari and Muslim in meaning)

Some of the people, like some of the companions of Ahmad, held the view that he must have not drunk it ever, but this is mistaken, what is correct is what the majority of the Muslims have said.

The other view is that of Ahmad's followers who say: "He will never drink it." These people had missed the truth on which the majority of the scholars are.

